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EARLIER AND LATER KOOTENAY ONOMATOLOGY

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One of the most interesting features of the American tongues is the development of new words and of new meanings for old ones. The present brief paper is devoted to the consideration of Kootenay synonyms, some of which represent the older (and, in many cases, simpler) terms, and others the later and often more complex developments; the former sometimes exhibiting the more natural, the latter the more artificial, regular, and grammatical side of the language. The ones, too, standing for the more ancient things of an indigenous character, the others for those whose origin or introduction is more or less a result of contact (direct or indirect) with the whites.

In the vocabulary following, the first word, generally the shorter and simpler term, may be often considered to belong to the older stratum of the language, though it is not always the case that the most ancient word is the shortest or the simplest. The words here discussed exemplify also the essential character of the Kootenay as an incorporating, holophrastic tongue.

It is just possible that one or two of the simpler and shorter (also older) words may turn out to have been derived from some neighboring language, but this cannot be determined at present. The Kootenay, it may be noted, contains, so far as is now known, very few words of foreign origin.

ADZE. *āqkō'tāL*; *tcīkīnkānk'ō'EmāL*. The first word, properly signifying 'axe,' was applied by some Indians to 'flint,' indicating, perhaps, a still older use of the term. The second is composed of the radical *tcīk*, 'to cut open, tear, plow'; the particles *kīn*, 'with the hand,' and *k'ō*, a verbal modifier; *-māL*, instrumental suffix.

ANKLE. *āqkāndkEnam*; *āqkittskānā'mkē*. The first word is a general term applied to all the 'bony joints' of the body (ankle, knee, elbow, wrist, knuckles); the radical is *kā'nak*. The second consists of the radical of *nā'witskā'nē*, 'he stands up'; the prefix *āqk-*, and the instrumental suffix *-kē*. The literal meaning, therefore, is 'what one stands up on,' or 'what one stands with.'

BAG. *ātsū' Lā* (*ātsūwā' Lā*); *āqkōLā' kō*; *āqkāl*. The first word (the two forms given are Upper and Lower Kootenay, respectively) seems to be a derivative of *ātsū*, 'vessel of birch-bark.' The second, which has also given its name to the 'pocket' of the civilized garb adopted by many of the Indians, applies to all such things as cloth bags, pouches, purses, wallets, satchels, portmantaus, etc. It is probably related to *āqkōkLā' Enām*, 'skin,' and *āqkō' Lem*, 'parfleche.' The third word properly signified 'sack-cloth,' then 'sack, bag.' Another interesting word is *nīLkō sttis*, 'bag for holding gold-dust,' literally, 'gold its blanket.'

BED. *Lāqā*; *āqkLā'mōQō' Enam*; *yū'āqkīLk'ōm'nē Enam*; *kīyā' q-kīLk'ō'm'nē'nām kē*. The first word signified originally a 'mat' (of buffalo-cow skin), the 'bed' of the primitive lodge. The second means rather 'pillow' than 'bed'—literally 'something to rest the head upon'; from *Lām* (radical of *āqkLām*, 'head'), *-Qō* (suffix signifying 'to lie down'), *-nam* (general nominal suffix). The third word signifies 'something on top of which to sleep,' being composed of the particle *yū* ('on'), the radical *k'ō'm'nē* ('to sleep'), etc. The literal meaning of the fourth word is 'that with which one sleeps.' It contains the instrumental prefix-suffix *yā . . . kē*, 'that with (or by) which something is done.'

BOOTS. *Lā' En*; *Lū'mā*; *giākāiyukākū'pūk'ō' mōL*; *gākū'pōk'ō'-mōL*. The first and second words are, respectively, the Upper and the Lower Kootenay terms for 'moccasins.' The second is properly applied to the long rubber boots worn by miners, the third to ordinary leather boots,—both contain the instrumental suffix *-mōL*, but the rest of the etymology is uncertain.

BRACES. *ā'qkīLū'katspū'kEnam*; *ā'qkōkLū'k'ātskupū'kEnam*.

The principal component of these words appears to be identical with the radical of *ā'qkōkLū'k'ātsLū'mā*, 'boot-lace.'

BROOM. *ā'nānk'ō'ōmōL*; *gōpkō'wāLikō'nātētīmōL*. The first word signifies literally 'sweeping instrument,' from *ānā'nk'ōn*, 'to sweep,' and the instrumental suffix *-mōL*. The second is related to one of the words for 'brush,' and its chief component is evidently *gōpkōmā'LhōL*, 'to brush, wipe.'

BRUSH. *yūwāktnmōL* (*yū'āktnmōL*); *gōpkō'māLk'ō'mōL*. The first word signifies properly 'paint-brush,' being derived from *yū'ākin*, 'to paint,' and the suffix *-mōL*. The verb *yū'ākin* refers to the primitive way of painting, for it is composed of the particle *yū* ('on'), the radical *ā* ('paint'), and the particle *kin* ('with the hand'). The second word signifies 'brushing (or wiping) instrument,' the chief component being seen in the verb *gō'pk'ōmā'LhōL*, 'to brush, wipe.'

BUCKLE. *k'kā'qan*; *ā'qkōwttskō*. The second word properly refers to the 'tongue' of the buckle only,—*ā'qkōwttskō* signifies also 'screw.' The literal meaning is, perhaps, 'something that stands up (or out).'

BUTTER. *tīnā'mū*; *tcū'ō* (*tsō'ō*) *tīnā'mū*. The first word is colloquial in this sense, its proper meaning being 'grease.' The second signifies literally 'milk grease.'

CANDY. *k'kō'ktcī*; *gāk'Lē'L* *k'kō'ktcī*. The first word, whose literal meaning is 'sugar,' is colloquial in this sense. The second signifies literally 'variegated (or striped) sugar.'

CHAIN. *nī'Lkō*; *kānū'kLāniLmō'L*. The first word is the general term for 'metal, iron,' and was applied (and still is) by the Indians to all sorts of objects of metal. Thus, a bell, nail, metal money, etc., are all *nīLkō*, though this use is now rather colloquial in some cases. The etymology of the second word is not clear.

CHIMNEY. *āqk'ā'nEk'ō*; *yā'kānanā'n'k'ōk'ō'kē*. The first word is the term for the 'smoke-hole' of the lodge. The second contains, besides the instrumental prefix-suffix *yā . . . kē*, the radical of *ā'qkīnk'ō'k'ō*, 'fire.'

CLOCK. *nātdnik*; *nātdnik ndnā*. These words mean 'sun' and 'little sun,' respectively. A 'watch' is also *nātdnik* or *nātdnik ndnā*. As is the case with many other primitive peoples, the clock and the watch are, like the sun, 'measurers.'

CLOTH. *āqkā'wō*; *pā'ktsE ndnā*. The primary signification of the first word seems to be 'thread (vegetal fiber), string, cord, rope,' — then 'canvas, cloth,' etc. The second word means literally 'thin.'

COAT. *āqkā'tawū'mLāEt*; *āqkawū'mLāEt*; *Likāpō'*. The first is an Upper, the second a Lower Kootenay word, — they are applied to 'shirt, coat, upper garment,' etc., and possibly contain the radical *wūm* of *ā'qkōwūm*, 'belly.' The third word has been adopted by the Lower Kootenays from the *Likāpō* of the Chinook jargon, a term of French origin.

COWS. *Lū'k'pū*; *īā'mū*; *gā'nōkLū'k'Le*. The first word signifies properly 'female buffalo,' the second is a general term for 'animal,' equivalent both to our 'cattle' and to 'deer' in older English. The third word, for which also the form *kā'nūkLū'k'Le* (*gā'nōkLū'k'Le*) *īā'mū* is in use, signifies literally 'many-colored (animal).'

DOCTOR. *āwū'mō*; *āwū'mō tīt'kāt*; *kitktnk'ā*. The first word signifies 'medicine,' and is probably only colloquial in this sense; the second, whose meaning is 'medicine man,' is probably a slang term, or a colloquialism. The third signifies literally 'maker, doer,' being derived from *itkin*, 'to do, make,' with the verbal prefix *k-* and the agent-suffix *k'ā*.

DOLL. *gōtcē'mō(L)*; *Link'ō'emōL*. The second word signifies 'plaything,' as indicated by the cognate *kā'Link'ō'ēyam*, 'play.'

DOOR. *āqk'ā'LaQō'wēit*; *Lāk'ānQō'EnāL*. The first word applies properly to the 'door' (or opening) of a lodge, the second to the door of a house. The first word would seem to be related to *āqk'ā'LaQōkp'*, 'anus,' in prefix at least, although its radical seems to be *LaQō*. The etymology of the second word is not clear.

EVENING. *wāLQuā'it* (*wāLkōā'it*) ; *kīwā'kūmī nū'kk'ūā* ; *tō'Qō k'tciLmī'ēt*. The first word seems related to *wā' LQuā*, 'yesterday.' The second signifies literally 'sun over the mountains,' or 'sun gone down.' The third, 'near night.'

FLOUR. *gītEmōk* ; *kītīkak'ō'QaL* ; *kitqō'āk'ō'QuāL* ; *kamnū'qLū āmāk*. The last word signifies 'white earth (clay)' and this may be only an accidental use. The first seems related to *ā'qkinō'mūk ndnā*, 'biscuit, crackers.' The second and third seem derived from the verb *nītQōāqō'inē*, 'he pounds.' But compare *ā'qkin-k'ō'āLāL*, 'wheat.'

HAMMER. *pū'pū* ; *tū'psEnwā'tsEk'ōmōL*. The first word properly signifies the old primitive stone hammer of these Indians, the second applies to the iron hammer of the whites, and means perhaps 'driving-in instrument.'

HANDKERCHIEF. *tsū'kūkinē'mōL* ; *k'tisū'kakīnē'mōL*. Both words probably signify 'instrument (-*mōL*) for wiping or washing with the hand (*kin*).'

HANDLE. *āqkdn* ; *āqkā'kEmāk* ; *ā'qkōkLūk'ōā'tsEnam*. The first word is of quite general signification, and applies to the 'handle' of a paddle, knife, fork, etc. The second applies properly to the 'handle' of a salmon-spear. The third to the 'handle' of tin pails, cups, and the like.

HAT. *āqkā'yūkwō'āEnam* ; *āLā'Lqō*. The first word, which was originally applied to the old head-dress of wolf or coyote skin once in common use among the Kootenays, is now used with reference to all sorts of hats and caps procured from the whites or made by the Indians themselves. The word seems to signify literally 'what is worn on the head.' The second word is applied to a straw hat.

HOUSE. *ā'qkīLā'Enam* ; *Lō'ōkLā'Enam*. The first word is properly the term for 'lodge, tipi, tent,' the second (properly applied to buildings) signifies 'wooden (*Lō'ōk*, 'wood') house.' The chief radical of both words is *Lā*, 'lodge.'

LAMP. *ā'qkink'ō'k'ō* ; *āqkā'LEmū'kōwā'ēt* ; *kitūkinQō'mōL*.

The first word properly signifies 'fire,' and is probably only colloquial in the sense of 'pine torch,' 'lamp,' etc. The second properly means 'light.' The third, which contains *it* ('to do'), *kin* ('with the hand'), and the instrumental suffix *-mōL*, probably signifies 'instrument for making a light.'

MAIZE (EAR). *ā'qkōpāL*; *gātsLā'L'māk*. The first word properly signifies the 'cone' of the fir. The second is also applied to a species of lupine (*L. argentatus*).

MAT. *Ldqā*; *tā'nāL*. The original meaning of the first word was the 'mat' of buffalo-cow skin in the primitive lodge, whence it has been extended to include all sorts of skin mats, carpets, etc. The second primarily signified the 'rush' of which the 'mat' was made, then the 'mat' itself, and subsequently all similar 'mats.' The mats called *tā'nāL* were used to cover the lodges.

MATCH. *ā'qkink'ō'kō*; *ā'qkōLū'pkō*. The first word signifies properly 'fire,' but seems to be commonly used (perhaps a little colloquially) in this sense. The second properly applies to a 'match' of cedar bark in use among the Indians.

METEOR. *ā'qkiLnō'hōs*; *ganū'kQō*. The first word signifies 'star,' the second properly means 'falling.'

MOON. *nātānik*; *nū'kk'ūā*; *k'tciLmī'ēt nātānik*; *k'tciLmī'ēt nū'kk'ūā*. The first two words, though now signifying more particularly 'sun,' originally meant, in all probability, both 'sun' and 'moon.' The last two words signify 'night sun.'

NAIL. *nlLkō*; *kītkēLwītcik'ōmōL*; *k'tā'ptsak'ō'mōL*. The first word signifies literally 'iron,' and is rather colloquial in the sense of 'nail.' The second contains *it* ('to do'), *wītc* ('stand up'), *k'ō* (a qualificatory particle), *-mōL* (instrumental suffix), and signifies probably 'the straight thing by which something is done (or put together).' The third word is related to the term for 'hammer,' and means perhaps 'the instrument for driving in.'

PEACH. *gō'Lwā*; *āqkē'Lmāk*. The first of these words signified originally the 'hip' of the prairie-rose (*Rosa pisocarpa*), and is

more properly applied to the apple, etc. The second, applying originally to the fruit of the wild cherry (*Prunus demissa*), is now used with reference to all kinds of fruit with stones,—cherry, plum, peach, etc. It is also used in the sense of ‘apple-pip,’ ‘cucumber-seed,’ and (generally) of pips and seeds of fruits, vegetables, and the like.

POOR. *k'ō'mnākākā'inē*; *LiLttinē* (‘he is poor’). The second of these words, as the term for ‘rich’ (*wiLtttinē*) indicates, signifies ‘without property (things),’—it is composed of the privative *Lit*, the radical *Litū* (‘property, things’), the verb *i*, and verbal suffix *-nē*.

RICH. *k'ā k'ō'mnākākā'inē*; *wiLtttinē*; *kā'Estsūmkākā'inē*. The first word signifies literally ‘he is not (*k'ā*) poor’ and the last ‘he is strong.’ The literal meaning of the second is ‘he has much (*wiL*) property (or many things).’

SALT. *g(u')wisLāQanē*; *kōmiskōLāQanē*; *gōmiskōQuā'mōL*. The first word is also applied to ‘vinegar,’ and seems to signify ‘it is bitter.’ The two others seem to be related to the word for ‘yeast’ (*k'ō'misk'ō'mōL*), the third having the instrumental suffix *-mōL*.

SEA. *āqkāsūk wū'ō*; *gū'wisLāQanē wū'ō*. The first word signifies ‘shore (or end of land) water (*wū'ō*).’ The literal meaning of the second is ‘salt water.’

SILK. *ā'qkoLū'ktcū*; *Lās wā' (Lāsōā')*. The first word is Upper Kootenay, the second, which is Lower Kootenay, has been adopted from the French *de la soie*, and not, apparently, from the *laswē* of the Chinook jargon.

SOOT. *ā'qk'itskā'kiL*; *ā'qkenōk'ūk'ū'pqō*. The first word seems to signify also ‘charcoal, coal,’ etc. The second is a derivative from the same radical as the words for ‘fire’ (*ā'qkink'ō'k'ō*), ‘ashes’ (*āqkō'kEmū'k'ō*), and the like.

TOBACCO. *tcākā'uōk (tcākā'wōk)*; *k'awū'ukāL*; *yā'k'ait (yā'k'ēit)*. The first word is properly applied to the ‘kinnikinnick’ of the west, a sort of tobacco made from the leaves, bark, etc.,

of the bear berry (*Arctostaphylos uva-ursi*); the second to a kind of 'tobacco' made from rye-grass seed. The last word, which is now in general use for 'tobacco,' was probably applied at first to the twists (in French *carotte*) or rolls of tobacco dealt out by the Hudson's Bay Company, from which pieces were from time to time broken off,—the word would be a derivative of *yāk'ēitē*, 'he breaks in two.'

WHISKEY. *wū'ō* (*wū'ū*); *niptkā wū'ō*; *nōLūkinē wū'ō*; *sūyā'pī wū'ō*. The first of these words signifies literally 'water (liquid),' and is the general term for that. The others mean, respectively, 'spirit water,' 'strange water,' and 'white man's water.'

WIFE. *pā'lkē*; *tīLnā'mō*. The first word is the general term for 'woman,' used also for 'wife.' The second, which properly signifies 'old woman,' may be paralleled from several languages of savage and civilized man.

YEAST. *kō'miskō'mōL*; *kīniskīnmōL*; *gū'tkāmätskō'p'māL*; *gitkā'Lākō'pmāL*; *gitEmō'Lūpkūptcē'tēmōL*. The first of these words seems related to the term for 'salt' and the second seems also of the same stock,—both contain the instrumental suffix *-mōL*. The third and fourth are related to each other and perhaps to *kitkā'ō'QāL*, 'flour.' The last seems to contain the radicals of *gitEmōk*, 'flour,' and *kānkū'ptcē*, 'bread,' also the instrumental suffix *-mōL*.

The words and their meanings discussed above represent fairly the condition of the Kootenay language as to the points in question. They suggest also the great importance of the study of the older and the newer strata of our aboriginal tongues.